The Theosophical FORUM

FEBRUARY, 1904

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THE THEOSOPHICAL FORUM

VOL. 9. FEBRUARY, 1904. No. 10.

* * *

When the life, turbid through unwisdom, is made clear by the presence of wisdom, even the effort of wisdom passes away.

For the circling world is like a dream, crowded with desires and hates, in its own time it shines as real, but on awakening it becomes unreal.

The world shines as real, like the silver of a pearl shell, until the Eternal is known, the secondless foundation of all.

In the Self, that is Being and Consciousness pervading all, like the string in a chain of pearls, all manifold individuals are contained; as all bracelets in the mass of gold.

Like shining ether, the lord of sense, the master, entering into many disguises, appears divided in their division, but stands single when they fall away.

SHANKARACHARYA.

HOLY LIVING.

II.

In every human breast there is longing for the higher life which constitutes what is known as the religious instinct. It is the Soul's demand to be allowed to live its own life, to act in accordance with the laws of the Soul, for the ordinary material life does not usually furnish the Soul with opportunities for full expression and growth. This spirit of unrest, this longing for something undefined must be satisfied in some measure or unhappiness ensues. Strange, indeed, are some of the ways which ingenious brains have devised to meet this wise provision of nature. The sensualist dulls the call of his Soul with a still deeper plunge into the mire of physical pleasure. The less gross, but still material nature, may call this longing *ennui* and seek its satisfaction in a more rapid series of sensations. The intellectual man tries to drown his unrest by intenser mental activity.

But there comes a time in every life whether shallow or profound, pure or impure, good or bad, when at least once, and usually much more often, the Soul breaks through the barriers which prevent her expression on this plane and we are conscious of her call. We are uneasy. Our usual routine of existence does not satisfy us. We are bored, unhappy, dissatisfied. We crave a new kind of experience, an entirely new set of sensations, a satisfaction of this inner undefined longing. Pleasure ceases to gratify our senses; our amusements pall upon our jaded taste; books are dry and unprofitable; it would seem as if the essence in us which makes us crave enjoyment suddenly runs dry.

This spiritual longing, this divine hunger is nature's great gift to man, for without it we would never have risen higher than the beasts. With it we approach our final destiny as gods; it is a link with deity which is continually drawing us to higher things. It is this instinct in the human heart to which all the great religious teachers have appealed, and it is by satisfying this spiritual craving that the great teachers have succeeded.

Perhaps the best and highest thing which we can say of The-

osophy is that it furnishes a means for satisfying this longing. It fulfils all the demands that can be made upon it, and therein lies some of its greatness. No nature need turn away unsatisfied. A child finds therein simple ethics and plain statements of natural law, suited to a child's understanding. The ordinary human being, with complex, but not very deep nature, finds all he requires. The student receives ample food for intellect and a gentle reminder that the mind is not all, while the truly devout can search forever and still not exhaust the stores of knowledge of the Soul's life which are there expounded. High or low, rich or poor, materialist, ascetic, or saint, all can find at this common table the food they most need for their further growth and spiritual well being. And just because there are so many different kinds of natures, there can be many different interpretations of the Wisdom Religion, that each may find what is best suited to his need. We need not weary then in putting forward new interpretations. Those who can write should write; those who cannot write should live, for living the life is the best exponent of the doctrine.

The world has been given many systems of Holy Living. Every religious teacher offered at least one, and while they all bear a certain fundamental likeness, they vary according to the peculiarities of the time, the race, and the individual idiosyncrasies of the teacher himself. These rules for Holy Living embody what is termed the Heart Doctrine as distinct from the Eye Doctrine. They appeal to the heart of man, to his higher faculties, in a word to his religious instinct. In this day and generation when the serving of mammon is absorbing so much of our time, a revival of the Heart Doctrine is peculiarly called for. It is the great need of the hour. We are no longer pious, to use a good old misused word, and a little common piety is what we all need, piety in its real meaning which is "a constant sense of dependence on the Supreme, attended with love and reverence and a disposition to know and obey His will." Let us then approach the rules for Holy Living which follow, in a truly pious manner and see if their consideration in this spirit of devotion and earnestness will not arouse within us that spiritual longing without which no true progress can be made.

Buddhism has two rules. One, the best known, is called the "Noble Eight-fold Path," and is as follows:

1. Right belief.
2. Right thought.
3. Right speech.
4. Right actions.
5. Right means of livelihood.
6. Right endeavor.
7. Right mindfulness.
8. Right meditation.

The other known as the 10 Paramitas, mentioned, but not explained in the *Voice of the Silence,* and referred to in many books and commentaries on the Buddhist religion, is best studied in the ancient Pali, in books not yet translated into any European language. We are indebted to the Anagarika Dharmapala for this rendering.

THE 10 PARAMITAS.

1. Charity.
2. Pure life.
3. Giving up sensual pleasures.
4. Striving to get Higher Wisdom.
5. Continual, persevering effort.
6. Patience, forgiveness.
7. Truthfulness.
8. Resolute Will.
9. Loving kindness to all creatures.
10. Tranquility, caring for neither praise nor blame.

It will be seen that these two rules differ considerably in character and need to be combined to fully cover the ground, altho' the first contains general precepts which could be considered to include the more detailed directions of the second. Contrast these rules with that given by the great Christian divine, Jeremy Taylor.

1. Care of our Time.
2. Purity of intention.
3. Practice of the presence of God.
4. Temperance, fasting.
5. Chastity.
6. Humility.
7. Modesty.

8. Contentedness.
9. Obedience.
10. Faith.
11. Hope.
12. Charity.
13. Spiritual Reading.
14. Prayer or meditation.

The nomenclature is a little different but the fundamental ideas are the same. Wonderfully the same when you consider that the first rules are Buddhistic and 2,500 years old, while this one is Christian and was written in England a little over 250 years ago. Truly, Theosophists have a right to talk about the fundamental unity of all religions when we find so great a similarity in the Heart Doctrines of two of the great world religions. But the laws of life are ever the same. Neither race nor creed nor time can so change even the presentation of the rules that their unity cannot be seen.

Let us take next a rule from a pre-historic manuscript, of unknown, artiquity, perhaps ten thousand, perhaps twenty thousand years old. This is a seven-fold rule, and many of my readers will recognize it:

1. Charity and love.
2. Harmony in word and act.
3. Patience.
4. Indifference to pleasure and pain.
5. Dauntless energy.
6. Contemplation, the raising of consciousness above the plane of sensuous perception.
7. Meditation. Union with the Divine.

The Brahmins have given many rules to the world which have the characteristic subtlety and thoroughness of all the sacred writings of that race. They have a strange flavor to our western understanding, but in spite of that, in spite of the use of terms and phrases which have an unaccustomed ring and meaning, we can still find the same key-note, the same unity within them all. The following are extracts, 12 in all, taken from among some 73 rules which the translator says would be useless to give as they would be meaningless to

Europeans. The 12 which are given, however, will indicate approximately the conditions under which alone, from the Brahmanical standpoint, the Study of Divine Wisdom may be safely pursued.

1. The spot selected should be reserved for this purpose and should be free from malignant influences.
2. The student must have previously studied in company with other students.
3. His mind must be thoroughly purified and be at peace with all, especially his fellow students.
4. The students must be thoroughly harmonious, which from this point of view is impossible, unless they are magnetically sympathetic.
5. Being harmonious they collectively form an instrument responsive to the lightest touch of the teacher and are so capable of receiving his wisdom.
6. They must renounce all the vanities of life and the world.
7. They must chase from their breasts every hostile thought to any living being and must feel the unity of all beings.
8. The student must carefully preserve his magnetic physical purity, and so must be careful of his drinking, food, clothes, etc.
9. The mind must remain blind to all but the universal truths of nature.
10. No animal food, nothing that has life in it, no wine, spirits or drugs may be used.
11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds, and kind words are insisted upon.
12. It is only by a strict observance of the foregoing rules that the student can hope to acquire the powers of the Arhats.

Another Brahmanical rule known, as the "four accomplishments," gives a different presentation of the subject.

1. Right knowledge of the real and unreal.
2. Indifference to the enjoyment of the fruits of one's actions.
3. The 6 qualifications:
   (a) mastery of the mind.

(b) mastery of the body.
(c) renunciation of formal religion.
(d) cessation of desire; readiness to part with everything.
(e) killing out egotism, impossibility of deviating from the right Path.
(f) implicit confidence in the master's power to teach and the students to learn.

4. Intense desire for liberation from conditioned existence and for union with the supreme.

Patanjali, with whose works many of us have some acquaintance, was more of a commentator than an originator in the West, his best known book is his *Yoga Aphorisms.* These are almost wholly an elaborate analysis of concentration, which is really but one qualification for Holy Living, but in the course of his dissertation he gives some rules of conduct which are necessary for a proper performance of concentration. These, contained in the 29th to the 32nd Aphorism of Book II, are as follows:

29. Forbearance.
Religious observances.
Postures.
Suppression of the Breath.
Restraint.
Attention.
Contemplation.
Meditation.

30. "Forbearance consists in not killing, veracity, not stealing, continence and not coveting."

31. "These without respect to rank, place, time or compact are the universal great duties."

32. "Religious observances are purification of both mind and body, contentment, austerity, inaudible mutterings, and persevering devotion to the Supreme Soul."

Postures, suppression of the breath and inaudible mutterings are 3 rules which would require elaboration and explanation if our present object was an exposition of Patanjali. For our purpose

it is sufficient to say that the Hindus believe that control of the mind may be facilitated by exciting some and numbing other nervous centers in the body by means of physical postures and the suppression of the breath according to certain rules, and that the rate of vibration of the inner body can be altered at will by a practise, called by the translator "inaudible mutterings." As we are concerned more with the moral and spiritual aspects of Holy Living, these practical aids to devotion, while interesting enough, are not appropriate to this inquiry.

(To be Continued.)

AN OUTLINE OF THE "SECRET DOCTRINE."

III.

(*Continued.*)

The first change, therefore, that springs up in the dawn of Universal Day, is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in nowise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony be-

tween them becomes gradually visible, and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, Consciousness, the power of spiritual Will, which in the highest, divine phase of life becomes one with Consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united Will-Consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first the subject, Consciousness, the cogniser; second, the object, the images and imaginings cognised; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the "Father, Mother, and Son" of the *Stanzas of Dzyan.*

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic world-illusion which brings about the manifestation of Universal Day; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies and humanities and souls should fall into natural groups of seven, a law which we have likened to the inherent tendency by which the horse chestnut produces on every leaf-stem bunches of seven leaves, if further happens that the separation of subjectivity and objectivity is sevenfold; that subject and object are confronted in seven phases or plains of life, from the highest and deepest phase, in which the two are united in one subject-object, one will-consciousness, to the lowest, most unreal and most material, in which the vehicle of consciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, consciousness and will, or subjectivity or objectivity, through seven phases or planes, is in one sense what is meant in the *Stanzas of Dzyan* by the words:

"The radiant essence becomes seven inside (subjectively) and seven outside (objectively)."

It must not be supposed that this manifestation of objectivity, this ranging of images and imaginings into seven categories or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentation of the One Life, into hierarchies and humanities and souls, this further separation of the one Subject-Object into Cogniser, Cognition, and Cognised, and the repetition of the separation into seven phases or planes, is not complete and perfect till the noontide of universal day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day; and it is this tendency of the One to separate into three—the cogniser, the cognised and the cognition—thus *veiling* the real unity of the One; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which "lifts the *veil*, and unfurls it from East to West", in the words of the *Book of Dzyan.*

In the same Stanza in this book the "Luminous Egg which in itself is three," is the symbol for each triple group of cogniser, cognised and cognition; such triple group being the cause and basis of manifested life through the cognate powers of subject and object; the "Luminous Egg", the symbol of these groups, is not one but many, or, more truly, infinite in number; for, to quote the *Vishnu Purâna:*—

"There are thousands of thousands, and ten thousands of thousands of such world-eggs; nay, hundreds of crores of crores."

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and

imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousness, which, though seeming to be many, are really One. As we have seen that the differentiation of the One Life into hierarchies and humanities and souls does not violate the unity of the One Life; but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that the illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation, its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—the "what-has-been" and the "what-is-to-be"—is intruded for an infinitesimal moment the present, the "what-is". This fleeting moment in the life of images and world-images, this "present", the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father", future the "Mother", and present the "Son", in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end, or creation, so-called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory, manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the "present", the son of the limitless past and the limitless future; of

the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest—and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where Consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with the Eternal One; till the "Sons return into their Mother's bosom at the end of the Great Day, and re-become one with Her", in the language of the Stanzas of *Dzyan.*

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into Consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life, becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion, and, as illusion;

moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

LAID ON THE ALTAR.

Being a nervous subject and also a believer in fresh air, I frequently took long walks about the little town, where I lived, stopping at different houses for a chat with people, who interested me. One such lived in a California "tent-house," partly for health's sake, but chiefly to save rent as she frankly stated. If she was busy when I called I nodded my greeting and passed on. But on the afternoon of which I write she called me in saying she was tired and wanted to talk.

"If only I could be sure I had taken the right course;" she said longingly, recurring to a subject she seldom failed to touch upon.

"But I thought you Theosophists never took a course unless satisfied it was the right one."

"Sometimes things seem forced upon us."

"In that case there being no way but that, that must be the right way," said I laconically.

"Yes, but if there had been a little more determination, a little more will power—you see I seemed to be going on so gloriously, making such progress in my studies, developing so rapidly, helping others instead of being a drag; then it all changed so suddenly. Why I had even to give up much of my correspondence with people, who were becoming interested in Theosophy; actually couldn't afford the postage, much less the time and energy."

"But can't you in your present work put forth thoughts helpful to humanity?"

"No, not even that. I have had to begin at the very bottom rung of the ladder and say foolish things to please foolish people."

"Then couldn't you manage to be a little grateful that the way to the bottom rung was clear?" I asked, still hopefully.

"Oh, I am!" she exclaimed earnestly—it was her earnestness that made one so patient with her—"You must not think I do not try to see the other side. But it was something like this. I had seemingly been going along a beautiful blue pathway—you smile at my calling it blue, but so it appeared to me, clear, soft, expanding blue—suddenly there was a turn and a brown, sandy waste lay before me."

"Cycle terminated," I remarked parenthetically, knowing some-

thing of Theosophic phraseology. "But don't you think you might even find some useful lessons in the 'brown, sandy waste?'"

"Yes, certainly, I can, but you do not quite get my meaning. It is not that I can't go on nor even that I can't take a certain amount of interest and pleasure in my present work. It is a feeling that I have missed my opportunity and retrograded, a feeling that if I had persisted, the blue path might have appeared again. Don't you think"—wistfully—"that if I'd had the necessary faith and courage to go boldly on the body might somehow have been provided for?"

I had to confess—though a little sadly—that I did not see anything to indicate that she would have been fed by the ravens.

"But if that way is the only way worth traveling, and what it leads to the only thing worth possessing, why not—but here I tire you with my constant harping on this subject."

I *was* a little weary and after a few suggestions calculated to be wholesome, I resumed my walk. My next call was at the home of a young mechanic. I had known Mary, his wife, for years. Her folks thought she had married beneath her and I had watched the match curious to see how it would turn out. I found her engaged in washing the rosy faces and combing the curly locks of her three pretty children, making them ready against their father's return from work. Their clean aprons hung on a chair and the air was filled with the wholesome smell of suds. The scene was homely and restful after the morbid tension and passionate longing I had just witnessed. I sat enjoying their chatter till the gate latch clicked when mother and children rushed tumultuously to the door. There were hugs and kisses and merry greetings all around.

"And did you think of us to-day, papa?" Mary asked her best beloved after he had shaken hands with me, looking proudly at him the while.

"Why, certainly I did, Mary, at noon time. I never fail to think of you and the kiddies when my work's off my mind," was his simple reply as he passed on into the bathroom to make himself as fresh and rosy as his children.

"Does it ever grieve you, Mary, that your husband's thoughts can only be of you for a few minutes during the whole, long day?" I asked, a sudden thought striking me as I gazed at her love-lit face.

"Grieve me? Dear me, no: Isn't his whole life given to me and the children? A poor living he'd be making, thinking of us every minute instead of doing his work right, and I think he'd soon be getting his discharge: It's just a habit I have—asking him—I know where his heart always is, and where his thoughts turn, out of working hours."

I resisted a tempting invitation to remain for supper and hurried back to the lonely occupant of the tent-house. I related to her all I had seen and heard, trying even to reproduce the refreshing smell of the suds, for its hard to get new ideas when one is jaded and tired. She seemed at first to be under the impression that I was giving her material for a character sketch, but discerning that I meant something different she sat very still for a few minutes after I had finished, then that part of us sometimes called the Genius suddenly flashed a light. She rose up, stretched out her arms as if throwing off a burden, then laughed joyously.

"And all these months I've been wearing myself out maintaining a constant attitude of apology towards my soul because I was doing the work that soul required of me."

I went out into the crisp night air well satisfied. She would rest now and do better work. And I rested well myself that night.

HARMONY.

I.

"Preserve harmony in your own soul and it will flow out to all others, for its effects are more powerful than you understand, and more far reaching.

Sink all thought of self, all personal ambition, the small jealousies and suspicions that mar its heart's melodies, in love of the work and devotion to the cause.

Listen to the great song of love, compassion, tenderness; and losing yourself in that forget these passing shadows. United, harmonious, your power is limitless; without them we can do nothing.

See to it then that your tone in the great instrument be pure and clear, else discord will result. Back of all our pain and suffering, shadows, there lie the divine harmonies of Reality. These seek, and finding lose not.

II.

The divine harmony of the Lodge surges through our hearts in mighty waves, will we but listen.

In hours of meditation seek it, listen to it, it faileth never; and a Power and Peace will be yours, unspeakable, divine.

From this, knowledge arises, knowledge of things spiritual, the *gift of tongues* and *the healing fire.*

This is the Song of Life in which all Nature joins, for reaching the heart of Nature, we reach the heart of all and read therein the most sacred mysteries of being.

Fail nor falter not in the endeavor to hear this always. Remember that the cries of suffering and of pain which so constantly reach your ears, are but the discords which make the music finer, discords only to the untrained ear. And some day the whole grand symphony it will be yours to listen to; hearing it first in your own heart, and from thence in the heart of the whole world.

O suffering, struggling Humanity! Whose eyes know only tears, whose ears hear only discords, blind and deaf, an infinite compassion broods above you.

Awake and hearken. The inner voices echo a harmony sublime. Cease your conflict for an instant's space and you will hear

a promise of salvation. Peace and power are yours, peace divine and power all powerful.

Lo! your deliverance has come. The Light shines out, the hour is at hand. Nature calls aloud with all her voices.

Humanity shall sweat and toil no more in vain. Men's feet shall be set upon that path which leads to glorious heights Nirvanic."

CAVÉ.

LIFE AND TEACHINGS
OF
ABBAS EFFENDI

A Study of the Religion of the Babis or Beha'is Founded by the Persian Bab and by his Successors, Beha Ullah and Abbas Effendi

BY

MYRON H. PHELPS

of the New York Bar

With an Introduction by

EDWARD GRANVILLE BROWNE

M. A., M. R. A. S.

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